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Berne Peace Bureau, in accordance with the vote of the Peace Congresses, has risen to 16,812.10 francs.

. . . The Commission of the International Peace Bureau will hold its spring meeting at Berne, Switzerland, on Saturday, the 26th of May, to complete the program for the Fifteenth Peace Congress, etc.

. . . Mr. Leon Bourgeois, the new Minister of Foreign Affairs in the French Cabinet, was, as will be remembered, the chairman of the French Delegation to the Hague Conference in 1899. He is a pronounced and active friend of the cause of international arbitration.

. . . After the great French mine disaster, one of the saddest that has ever occurred, a salvage corps was sent across the border from Germany, from the Westphalian coal mines, with the best apparatus, stored oxygen, and breathing tubes. The French were inexpressibly grateful for the assistance rendered by the Germans, and when the Westphalian corps departed it was "amidst indescribable enthusiasm." A big French soldier is reported to have exclaimed: "In spite of Morocco we are down-right good friends and comrades." How luminous is an expression of humanity like this compared with horrible deeds of war committed in times past by Germans and Frenchmen against each other! Senator d'Estournelles de Constant sent a telegram of thanks to the German miners who had brought the aid.

. . . A number of members of the Japanese parliament have associated themselves together and formed a Group of the Interparliamentary Union.

Correspondence.

THE INAUGURATION OF PEACE AND ARBITRATION WORK
IN JAPAN.

30 Koun Machi.

TOKYO, March 15, 1906.

DR. B. F. TRUEBLOOD,

Secretary of the American Peace Society.

Dear Friend: Within the past few weeks many things of interest in connection with the peace cause have been claiming our attention.

On February 14 was held the first annual meeting of the "Council of the Friends of Peace and Arbitration." The report of the Executive Committee was interesting and encouraging, though, of course, the actual work done was very small. The report showed an increase in membership from fourteen to twenty. Among the new members is Bishop Fyson of the Church of England. The new members, all of them strong workers, have come in under a deep sense of the importance of the work. But as our annual report is now in the press I need not write more about this meeting. The report will be sent as soon as possible.

At the time of the annual meeting of our Council the Executive Committee was authorized to take steps toward calling a joint conference of Japanese and foreign workers who might be interested in organizing an arbitration and peace society adapted to present day conditions in Japan. We have always looked upon our present Council as only preparatory, and since it was organized during the war we have never invited any Japanese to join it, just working on in a quiet way until the hour should come for a more general movement.

Being convinced, by the signs of the times, and particularly by private interviews with reliable men, that the time had come for action, our Executive Committee prepared the following statement in Japanese:

"Recognizing the blessing and beauty of peace, believing in the practicability of arbitration in the settlement of industrial disturbances and international differences, and desiring to see the principles of peace and arbitration made known more widely, we, the undersigned, hereby express our desire to be present at the council which is to be held at the Y. M. C. A. parlors, March 14, at 3 P. M., for the purpose of considering the advisability of organizing a national peace and arbitration league suited to the present needs of Japan."

(Signatures.)

With this document (also a copy of the *ADVOCATE OF PEACE* and a copy of the "Report of the Boston Peace Congress") the Secretary of the Council spent ten days (and parts of nights) in interviewing reliable Christian men. The spirit of the movement was carefully and personally explained to every one as an effort to unify good reliable men in constructive work in support of arbitration, the development of international law and the cultivation of world-wide brotherhood. It was not an attempt to unify *opinion* concerning war, but rather to unify *effort* for the study and teaching of the great world-wide peace and arbitration movement among statesmen, educators, business men, specialists in international law, Christian workers, etc.

The result of this individual work was that about forty-five out of the best and most reliable men of Tokyo gladly (for there was never any urging) signed this call, and a number of others who could not be present wrote letters of approval to be read at the meeting. Among the men who signed were two members of Parliament, two judges (one of them chief of the Tokyo Court) three lawyers, two college presidents, five college and university professors and instructors, two physicians, two business men, two Y. M. C. A. secretaries, three editors, one bishop, the leading pastors of Tokyo, and a number of evangelists and missionaries.

About forty of these were present at the meeting yesterday. Greetings from those who could not attend, included a telegraphic greeting from the Missionary Conference (union) of Central Japan, then in session. There was a genuine and deep interest manifest. Dr. K. Ibuka, president of the Presbyterian College, was chosen as Chairman, Mr. Hirazawa, of the Tokyo Bar, Japanese Secretary, and Gilbert Bowles, English Secretary. After a most interesting and encouraging discussion, a committee of ten was appointed to draft a constitution and call another meeting. It is too early to predict the outcome of this movement, but the men who have taken hold of it are capable of stirring the nation.

Very sincerely yours,

GILBERT BOWLES.

The Strong and the Weak.

BY LUCIA AMES MEAD.*

The last century marked an astounding advance in the recognition of the rights of women, children and all within

*From Mrs. Mead's forthcoming manual for teachers on "Patriotism and the New Internationalism."

our midst who need protection from wrong or violence. Nevertheless the last decade has seen a departure from this tendency, in the increased emphasis on force and in the speed with which strong nations, in dealing with weak and unprivileged peoples, have extended sovereignty over them. Granted that paternal restraint on the one hand and a period of tutelage on the other may be necessary among nations under certain circumstances, it is sad to witness the popular confusion of thought which fails to distinguish between the true parental attitude, which always recognizes the potential and ultimate political equality of the weak with the strong, and the imperialistic view, which recognizes nothing of the kind.

A few definitions are of extreme importance to clear thought on government; and prospective voters should be taught them as soon as they are old enough to use such words as "imperialism," "expansion," "colony" and "dependency."

Whatever else imperialism may include, it implies the right of a strong nation to maintain sovereignty over weak ones without acknowledging their potential political equality with itself and consequently without promising or planning ever to grant them either independence or incorporation with full citizenship. A father uses wise control, that he may make his son a man and equal; the child never feels himself doomed to helpless inferiority. The imperialist, however, expects to keep the subject nation always politically inferior, and plans for nothing else. The pupil should be taught sharply to distinguish between "imperialism," a word which relates solely to government, and "expansion," a word which refers merely to acquisition of territory and may or may not be accompanied by imperialism. The addition of Alaska and the Louisiana territory to the United States and of New Zealand to the English empire illustrate expansion which is not imperialistic. The teacher of history will easily amplify this thought. He will remind the pupil that the word "colony" is often confounded with "dependency," and will show that a colony is always composed of members of a mother country going out to settle a new land. Our thirteen colonies, Australia, New Zealand and Canada mark England's great success in planting self-multiplying bodies of her own stock. The three last mentioned, though parts of the British empire, have never, it will be explained, been under imperialistic rule; they are practically self-governing, and no restraint would be exerted should they ever ask for independence. Quite differently are India and England's other vast dependencies of aliens governed. In holding them lie her chief difficulties. These have increased so enormously within a generation as to have added to the British empire within that time an area and population equal to those of the whole United States! Of all this new population of over eighty million people, no part has representative government; though often carelessly spoken of as "colonies," these additions are really costly dependencies.†

The United States can never properly speak of having any "colonial" policy in the Philippines, for the islands are peopled with aliens, not immigrants. More than mere verbal accuracy is involved in these distinctions.

† "Not five per cent of the population of our empire are possessed of any appreciable portion of the political and civil liberties which are the basis of British civilization." — *John A. Hobson, "Imperialism,"* p. 123.

Dangerous errors lurk in a confusion of thought on most matters, but especially when they concern the relations of the strong and the weak. The praise due to England for her unique success in planting colonies has often, by confusion of terms, been assumed to apply to her dependencies as well.

The infamy which this age of expansion witnesses, as one strong nation after another wrests by force or subterfuge rich, tropic lands from their untrained and helpless occupants, is condoned in turn by the citizens of the respective nations. But their pleas, which sound plausible to themselves, sound specious to the others, although they have just been guilty of a similar offense. Though discussion of current political questions is generally debarred the class room, a teacher can nevertheless lay down the elementary principles of international justice. The future voter needs much clearer instruction on these points than his father ever had, if he would not help repeat some of the dullest blunders of the last century. The certainty of new and larger relationship with the smaller republics of this hemisphere and the awakening Orient demand a wider outlook and a more general knowledge of the elements of international ethics and political science. The boy who has studied the history of the United States can be made to comprehend these elementary principles, a mastery of which is of infinitely more importance to his usefulness than proficiency in cube root and mensuration. He can be shown that no man in any township, no matter how superior he is or however large his estate, has a right to dominate over an ignorant, shiftless neighbor whose untilled fields offend his thriftiness. He may try to teach and persuade him to send his children to school and to take a bath and go to work, but he has no right to coerce him or annex his acres if he hesitates to do these desirable things. Nevertheless, what the individual may not do the organized community may do for the general good. By concerted action it may enforce obedience to sanitary and other laws on this shiftless citizen, as on every other.

The analogy between a township organized for the order and prosperity of all and an organized body of nations including all the governments of the world can be made clear as soon as the essential unity of the world and the interdependence of all parts has been established as a principle. The inevitable result of forces now at work, it must be shown the pupil, will be a federation that must provide control and guidance of the savage races while it would deprive any one nation of the right to dictate or assume authority; it would therefore be a world protectorate under which these races would be brought gradually into the family of nations. The present deficiency of international law and organization must be shown as the greatest danger which threatens us, one which true patriotism will work day and night to lessen.

This anarchical international condition is what occasions the exhibitions of greed, arrogance and injustice which disgrace Christendom. Proper organization would keep these passions as dormant as they are in the nation between the citizens of Illinois and Indiana. Pending further world organization, the exercise of force by a strong nation over a weak one, it will be shown the pupil, can be justified only when it is necessary to suppress disorder. Then only a provisional government of

explicitly paternal type can satisfy the demands of justice in the twentieth century. To enrich and vivify these principles with song and story and newspaper clipping is the weekly privilege of the teacher who has an insight into the meaning of the history which is in the making.

The sublime achievements in seventy years in the transformation, without the use of any force whatever, of the cruel cannibals of the Fiji islanders into peaceful, intelligent Christians is a story more worthy to be told to children than the record of slaughter which disgraced humanity in the advent of the armed white man in the West Indies. The even more marvelous conversion of cannibal Indians on the Pacific coast in British America by the Englishman, Mr. Duncan, who in one generation, without any force but goodwill and education, wrought a similar change, is an inspiring story which should be as well known to school children as the bloody tales of Cortez or Pizarro. The long record of brutality and perfidy that has blackened civilization, as it has touched the colored races, down through the ages, till the last Congo horror under the rule of the King of the Belgians, may well serve to point the moral that the most privileged people have been often the most arrogant and cruel. One even asks if up to date it is not a question whether the backward races on the whole have not suffered more than they have gained from contact with those who are their superiors in science and culture. The code of ethics of the family, of the city, of the nation is fairly understood; but duty in the larger circle of relationships—in the family of nations—has thus far hardly been broached within school walls. Yet where else is it ever to be taught to the masses who make up that public sentiment which controls the world's parliaments?

Not merely the would-be scientific disciples of Nietzsche, but the man in the street, is often deplorably convinced that the doctrine of the "survival of the fittest" means the survival of nature's highest product, which alone ought to survive. Thus men misunderstand and pervert the teachings of science, and look with complacency upon a "march of progress" in which the privileged and crafty take advantage of the weak and ignorant and consume them as remorselessly as primeval monsters destroyed little man in the æons before he had himself created a new environment in which his wit provided hatchets and arrows that secured his preservation.

The man who has never read a page of science finds that the phrase "struggle for existence" explains so satisfactorily attainment in the world of fish and reptile that he jumps to the conclusion that all progress of immortal beings must likewise come by the same method of strong exterminating weak. Unhappily he knows not that mutual aid, even in the brute world, is likewise a factor in evolution and in the world of human organization is the dominant factor. What may hold good in the realm of wolf and shark does not hold good in the world of John Howard and Wilberforce, of Florence Nightingale and Abraham Lincoln; and the true evolutionist never claimed that it did.

"We know there has never been any progress in civilization without war," was the recent amazing statement of an American general. For the time being he had forgotten that Moses or St. Paul had ever affected human wills; that Columbus, Copernicus, Gutenberg, Watt and Morse had done anything to emancipate man from the

brute limitations in time and space and experience; that Homer, Shakespeare, Phidias, Raphael, Beethoven and ten thousand other God-gifted beings had wrought miracles and lifted millions on their shoulders and borne witness how "nigh is grandeur to our dust" and how far man may transcend the laws that govern the beasts which prey upon each other.

While the boy must learn that no progress in civilization is made without struggle, he must learn also that this struggle need not involve slaughter or injury to any one; struggle against indolence, ignorance, ill-health and the forces of nature are quite sufficient to develop brawn and bravery. The pupil will learn that, while war was inevitable before the advent of agriculture, when men subsisted on a limited amount of game, ever since abundance of food has been made possible war has become less excusable. Our admiration of heroes who fought in the old days when war had much excuse must not blind us to the fact that that time is now passed. Coöperation must be emphasized as the only key to normal human progress. The "survival of the fittest" must be explained as simply the survival of the creature best fitted for its particular environment—a low creature if the environment be of a low order. Fish and clams survive where man drowns, because they are better fitted to survive in water. The worm survives in earth where highest forms of life die. Nero survives in a period wherein the martyr is slain by lions in the arena. Edison and Emerson perish in an environment in which the prize-fighter would be the last to survive. Huguenot artisans cannot survive in France, nor men of breadth of vision in Spain, when ignorance and superstition reign. Spite of the advance in human knowledge which the doctrine of evolution has brought, the unfortunate perversions of ideas regarding that side of it which concerns "struggle" and "survival" almost compel the conviction that hitherto the world has lost as much as it has gained by it. It is vitally important that the current phrases connected with it shall be disabused of their wholly unscientific interpretation. Too often have they been used by callow thinkers to bolster up certain popular conceptions of national "duty" and "destiny" on which superior peoples have comfortably leaned when, looking about for future markets, they have cast envious eyes upon some Naboth's vineyard.

Physicians and International Peace.

BY DR. CHARLES RICHEL.

(The following discourse was delivered by Dr. Charles Richet, the eminent professor in the Medical Faculty of Paris, at the Hotel Continental, on the 15th of December, at the annual banquet of the "International Medical Association to Aid in the Suppression of War.")

My dear Fellow-workers and Friends: I must first tell you how glad I am to be among you; for this idea of peace, sacred peace, is worthy to be defended by every physician who understands his mission. To bring the dying back to life; to succor those who are maimed; to prolong the existence of the feeble,—such certainly is the duty of the physician. But why should he be forbidden to save vigorous and healthy young men who only ask to be allowed to live, and whom the madness of the mighty of the world sends forth to perish and die upon the fields of carnage? However great and efficacious your medical aid may be, it will, alas! be very limited.

The physician who has been able in the course of his